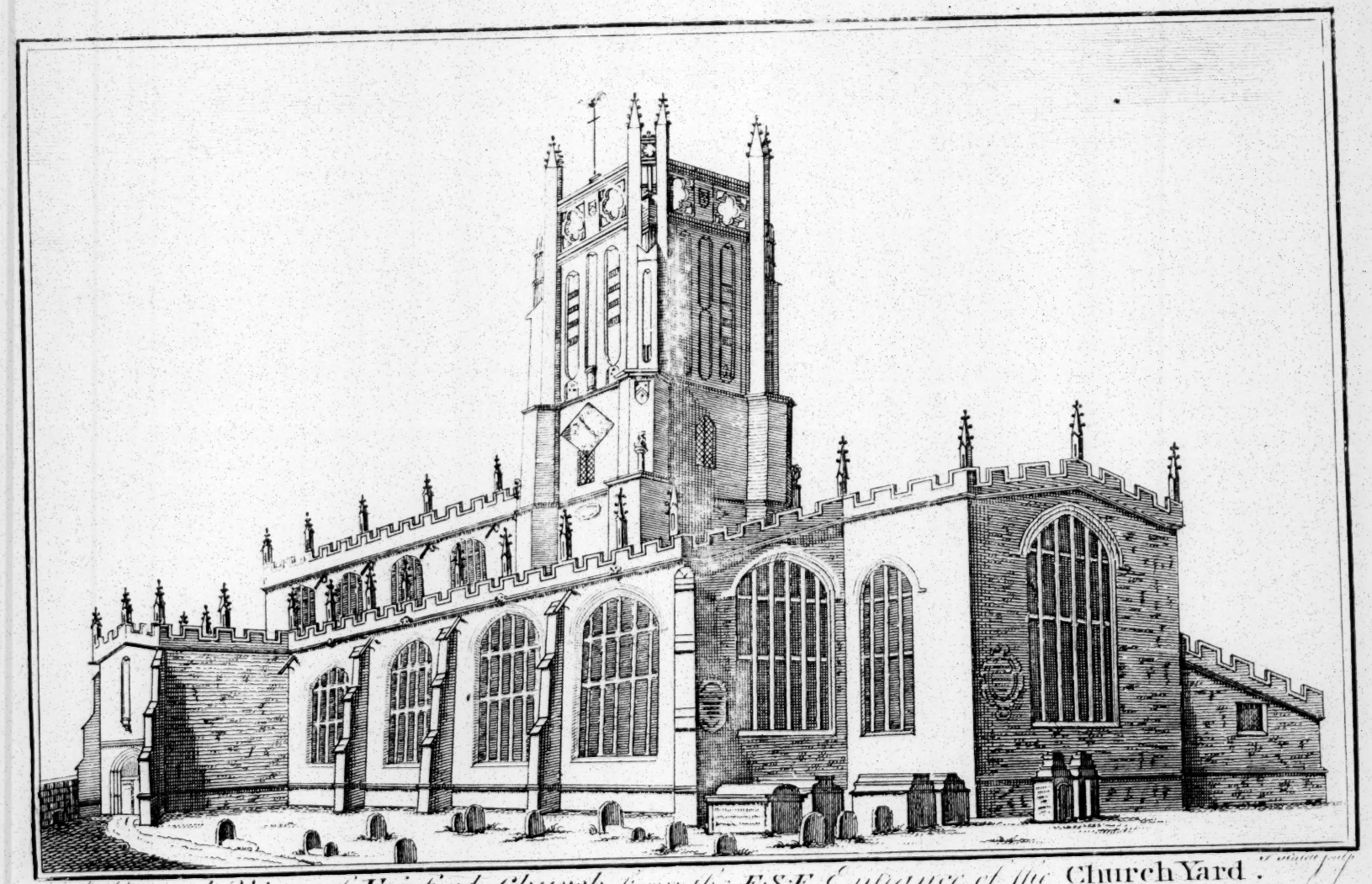

A View of Fairford Church from the E.S.E Entrance of the Church Yard.

THE HISTORY OF FAIRFORD CHURCH:

WITH

A SHORT INTRODUCTORY ACCOUNT

OF THE ANTIENT AND PRESENT STATE OF

The TOWN of FAIRFORD,

IN

GLOUCESTERSHIRE;

CHIEFLY EXTRACTED FROM

RUDDER's NEW HISTORY OF GLOUCESTERSHIRE.

THE ELEVENTH EDITION.

CIRENCESTER:

PRINTED BY S. RUDDER. MDCCXC.

A Flea, A Fly. a Louse a Magpie
and a Gammon of Bacon are
thus Illustrated, a Flea will
suck your blood, so will a yorkman
A Fly will drink of Everymans Cup
so will a yorkshireman, a Louse
will stick to your skin so will a
yorksman, a magpie will Lye and
Chatter so will a yorksman, a
Gammon of Bacon is never good till
it is hang'd. no more is a yorksman

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THE

HISTORY

OF

FAIRFORD CHURCH, &c.

THE town of FAIRFORD lies in the hundred of Britwell's-barrow, four miles diſtant weſt from Leachlade, eight eaſt from Cirenceſter, and twenty-three eaſtward from Glouceſter. A fine gravel lies near the ſurface of the ſoil, which makes the place dry and healthy; and it is watered by the little river Coln, famous for its excellent trout and crayfiſh. Over this river, near the weſt end of the town, there has been a ſtone bridge for many years, but before it was built, the great road led through a ford at this place, which gave occaſion to the name of *Fareforde*, as it was anciently written; where *fare* does not ſignify *fair* or *beautiful*, but a *paſſage*, in which ſenſe we even now ſometimes uſe it, as in *thorough-fare*, &c. and it is derived from the Saxon word ꝑaꝑan, to *go*, to *paſs*; ſo that the name is deſcriptive of the ſituation, and ſignifies the *paſſage* at the *ford*. The river takes its riſe at Chedworth and Bibury, and empties itſelf into the Thames a little below this place.

Here is a market, not much frequented, on Thurſdays, and two fairs, held, ſince the alteration of the ſtyle, on May 14, and Nov. 12, for cattle and pedlery. The turnpike-road from Cirenceſter to London leading thro, it, there are two or three inns for the accommodation of travellers.

travellers. But this place is moſt diſtinguiſhed by the handſome ſeat of John Barker, Eſq; and by the fine painted glaſs windows of the pariſh church. The earl of Hilſborough was born in the manor houſe, on which account his lordſhip has done the place the honour of taking the title of viſcount Fairford.

Mr. Barker's ſeat ſtands about a quarter of a mile above the town. It is a good houſe, with a deer-park, and gardens well laid out, and kept in proper order. There is a viſta from the north front, terminated by an obeliſk about a mile from the houſe. A fine plantation ſtretches along the eaſt bank of the Coln, with pleaſant ſerpentine walks, and openings from ſeveral ſeats and buildings, to take in views of the Wiltſhire hills and other diſtant objects.

The houſe was built by Andrew Barker, Eſq; grandfather to the late Mrs. Lambe, whoſe huſband James Lambe, Eſq; modernized and greatly improved it. She ſurvived her huſband, and dying without iſſue in the year 1788, left her vaſt property to her late huſband's nephew, John Raymond, Eſq; who, in gratitude, and by authority of his majeſty's licenſe, has taken in addition the family name and arms of Barker, viz. *Argent, five eſcallops in Croſs Or.*

Dr. Parſons, who collected many materials towards A Hiſtory of Glouceſterſhire, in his manuſcript written about the beginning of this century, relates, that at the building of it many urns and medals were found, the former broken by the workmen in digging, without ſaying what the medals were. Sir Robert Atkins took his account from Dr. Parſons's *Collections*, and enlarged the ſenſe, in ſaying, that medals and urns were *often* dug up; and our topographical writers have followed him. But upon ſtrict inquiry it appears that none have been found here, except the above. Theſe valuables were moſt probably concealed, previouſly to a ſkirmiſh which happened hereabout, not unlikely in the time of the civil wars between

between the Yorkiſts and Lancaſtrians, tho' our hiſtorians have not taken notice of it. Yet, that there was an engagement, is certain, from two *tumuli*, little more than half a mile from the houſe, which having been opened about the end of the laſt century, were found to contain many human ſculls, and bones of the ſlain. But there is no veſtige of an encampment in the pariſh.

OF THE CHURCH.

The church is in the deanery of Fairford. It is a vicarage, worth about 150*l.* a year. The preſentation is in the dean and chapter of Glouceſter. It formerly belonged to the abbey of Tewkeſbury, and upon the diſſolution of that houſe, was granted to the chapter of Glouceſter, 33 H. 8.

The church is a beautiful building, 125 feet long, and 55 broad. It conſiſts of a ſpacious body, ſupported by handſome fluted pillars, and two proportionable ailes, very handſomely paved in chequers of blue and white ſtone, and is neatly pewed. It has a handſome tower in the midſt, ornamented with pinnacles, and ſeveral ſcutcheons of coat armour. On the ſouth ſide is *Checky, bearing a chevron.* On the eaſt ſide, *three chevronels,* for Clare earl of Glouceſter. There are three chancels, and a veſtry. The middle chancel is fitted up with ſtalls, like the choirs of ſome cathedrals. They were probably intended for the accommodation of the abbat and monks of Tewkeſbury, to whom the vicarage belonged 'till their houſe was diſſolved.

John Tame purchaſed the manor of Fairford of king Henry the Seventh, and levied a fine thereof in the 13th year of that king's reign. He was a merchant in London, and having taken a ſhip bound for Rome, in which was a large quantity of very curious painted glaſs, built this church in the year 1493, for the ſake of placing the glaſs

in

in it, and dedicated it to the Virgin Mary. This painted or ſtained glaſs is admired not in England only, but in moſt parts of Europe. It has twenty eight large windows, in which are repreſented the moſt ſtriking paſſages of the Old and New Teſtaments, and ſome of them ſo exquiſitely finiſhed, that Sir ANTHONY VANDYKE affirmed that the pencil could not exceed them. The deſigns were done by that eminent Maſter ALBERT DURER, to whom the greateſt improvements in the art of painting on glaſs are attributed, and the windows of the church are proportioned exactly to fit each ſtory. In the north ſide are the ſtories of the Old Teſtament; in the eaſt and ſouth, thoſe of the New; and that of the Judgment in the weſt.

WINDOW 1. The repreſentation of the ſerpent tempting Eve to eat the forbidden fruit; Moſes keeping his father's ſheep in the wilderneſs, and an imitation of the fiery buſh which God appeared to him in; Joſhua, who ſucceeded Moſes, and an angel guiding him to war; Sheba the queen of the ſouth, hearing and trying the great wiſdom of king Solomon, and offering him gifts.

WINDOW 2. The ſalutation of Mary and Elizabeth; the birth of John the babtiſt; Mary going to viſit her couſin Elizabeth; Joſeph and Mary going to be contracted, and alſo the contract.

WINDOW 3. The angel Gabriel's ſalutation to the virgin Mary, (motto) *Ave Maria, plena dominus te.*—for *Ave Maria, plena gratiæ, dominus tecum.* 'Hail Mary, full of Grace, the Lord is with thee.' The birth of our Saviour, who lies in a manger, and Mary ſtanding over him; the oxen feeding in their ſtalls; the ſhepherds with their crooks; the epiphany, or the wiſe men that came from the eaſt to worſhip our Saviour, offering him gold, frankincenſe, and myrrh; the purification of the virgin mother, who is offering a pair of turtle doves in a cage; the

the circumciſion of our Saviour, and Simeon receiving him in the temple. Here is alſo a perſpective view of the inſide of the temple.

WINDOW 4. Joſeph flying with Mary and the young child into Egypt, to avoid the cruelty of Herod; Joſeph gathering fruit in the wilderneſs, and an angel bending down the branches; the aſſumption of the virgin Mary; Joſeph and Mary ſeeking our Saviour after the feaſt at Jeruſalem, who is found diſputing with the doctors in the temple.

WINDOW 5. The advent, or our Saviour riding to Jeruſalem; Zacheus in the ſychamore tree; the multitude crying *Hoſanna in the higheſt*, and ſinging (with notes before them) *Gloria, laus, et honor tibi ſit*; 'Glory, praiſe, and honour be unto thee:' our Saviour praying in the garden that the cup of affliction might paſs from him; Judas going to betray him; Pilate and the high prieſt ſitting in judgment againſt him; their ſcourging him and compelling him to bear his croſs. In the upper part of this window is a repreſentation of the crucifixion of our Lord, with the penitent thief on his right hand, and the blaſphemous thief on his left; Mary and other women; alſo the Roman ſoldiers attending his execution.

Window 6. Joſeph of Arimathea and Nichodemus taking down the body of our Saviour, and placing it in the ſepulchre; a repreſentation of the wonderful darkneſs, St. Michael and his angels fighting the dragon and the fallen angels, whom they overcome; with Belzebub looking through a fiery grate.

WINDOW 7. The anointing of our Saviour for his burial in the ſepulchre; the angel that rolled away the ſtone, ſitting in the midſt, and aſking them, 'Why ſeek ye the living among the dead? Our Saviour is riſen

and

and gone;' with perſpective views of buildings in the garden. The transfiguration of our Saviour; Moſes and Elias; the ten commandments upon two tables of ſtone; St. Peter, James, and John, with the three tabernacles which Peter propoſed to make; Jeſus appearing to his mother, with this ſalutation, *Salve ſancta parens.* Hail, holy mother.'

WINDOW 8. Chriſt appearing to two of his diſciples as they were going to Emmaus; his breaking bread before them; his appearing to the twelve apoſtles explaining the ſcriptures to them, when all believed except Thomas, who ſaid he would not, 'till he had put his fingers into his ſide, and ſeen the print of the nails in his hands and feet.

WINDOW 9. Jeſus ſhewing himſelf to Peter, Thomas, Nathaniel, John, and the ſons of Zebedee, as they were fiſhing in the ſea of Tiberias, where they had been toiling all night without ſucceſs; the miraculous draught of fiſhes, and a gridiron with fiſh broiling on it for them to eat; our Saviour's aſcenſion into heaven from the mount of olives; and the Holy Ghoſt deſcending on his diſciples in the likeneſs of a dove.

The tenth, eleventh, and twelfth windows are each divided into four compartments; and in each compartment is repreſented one of the apoſtles, with an article of the apoſtles creed, in latin, diſpoſed in an oval form round his head.

WINDOW 10. 1. St. Peter, with a ſcroll, on which is written, *Credo in deum patrem omnipotentem, creatorem celi et terræ.* 'I believe in God the father almighty, maker of heaven and earth.' 2. St. Andrew, *Et in Jeſum Chriſtum, filium ejus unicum, dominum noſtrum.* — 'and in Jeſus Chriſt, his only ſon, our Lord.' 3. St. James

James, *Qui conceptus eſt de ſpiritu ſancto, natus ex Maria virgine.* 'Who was conceived of the Holy Ghoſt, born of the virgin Mary.' 4. St. John, *Paſſus ſub Pontio Pilato, crucifixus, mortuus, et ſepultus.* 'Suffered under Pontius Pilate, was crucified, dead, and buried.'

WINDOW 11. 1. St. Thomas, *Deſcendit ad inferna, tertio die reſurrexit a mortuis.* 'He deſcended into hell, the third day he roſe again from the dead.' 2. St. James the Leſs, *Aſcendit ad celos, ſedit ad dexteram dei patris omnipotentis.* 'He aſcended into heaven, and ſitteth at the right hand of God the father almighty.' 3. St. Philip, *Inde venturus iudicare vivos et mortuos.* 'From thence he ſhall come to judge the quick and the dead.' 4. St. Bartholomew, *Credo in ſpiritum ſanctum.* 'I believe in the Holy Ghoſt.'

WINDOW 12. 1. St. Matthias, *Sanctam eccleſiam catholicam, ſanct'um communionem.* 'The holy catholic church; the communion of ſaints.' 2. St. Simon, *Remiſſionem peccatorum.* 'The forgiveneſs of ſins.' 3. St. Jude, *Carnis reſurrectionem.* 'The reſurrection of the body.' 4. St. Matthew, *Et vitam eternam. Amen.* 'And the life everlaſting. Amen.

WINDOW 13. There are in this window the primitive fathers, St. Jerom, St. Gregory, St. Ambroſe, and St. Auguſtin.

WINDOW 14. King David ſitting in judgment againſt the Amalakite for ſlaying Saul, as expreſt in 2 Sam. chapt. 1. v. 10. and ordering his Servants to fall upon the Amalakite for ſo doing.

WINDOW 15. The fifteenth is the great weſt window, repreſenting the day of judgment. In the upper part Chriſt ſits on the rainbow, and has the earth for his footſtool. He is ſurrounded by cherubims and ſeraphims;

phims; and it is ſuppoſed that the *ſword* on his left hand and the *lilly* on his right, are intended to repreſent the attributes of *Juſtice* and *Mercy*. Below, St. Michael weighs a wicked perſon in one ſcale againſt a good one in the other, and tho' a devil endeavours to turn the ſcale, the good outweighs the bad. The dead are riſing from their graves, (ſome with the grave-clothes on their backs, others with them on their arms) to come to judgment. From the mouth of an angel receiving a ſaint into heaven, proceeds a label, on which is written, *Omnis ſpi----s lauda d'um.* 'O all my ſpirit praiſe God.' St. Peter, with the key, lets the bleſſed ſpirits into heaven, thus expreſſing himſelf, *Gratias agam d'no deo pro.* 'I will give God thanks for this extraordinary gift'; alluding, no doubt, to the extraordinary powers which ſome ſuppoſe that apoſtle to be endowed with above others. When they paſs from him they are clothed in white, and crowned with crowns of glory, accompanied with this ſentence, *Bene---- vit' deus in donis ſuis.* 'God hath bleſſed their lives with his own gifts.' On one ſide is the repreſentation of hell, with the great devil drawn with red and white teeth, three eyes, and ſcaly legs and face: Some are going to hell headlong, ſome on the devils backs, and ſome on their arms: There is Dives in hell, praying for a drop of water to cool his tongue, and Lazarus is placed in contraſt, among the bleſſed, in Abraham's boſom; alſo a woman going to hell in a wheelbarrow, for ſcolding at her huſband; with many other devices, agreeable to the groſs ideas of the deſigner. This window is of high eſtimation.

Window 16. This window is a little imperfect. In it is the repreſentation of king Solomon determining to which of the two harlots the live child belonged; Midas, king of Phrygia, with aſs's ears; Sampſon ſlaying the Philiſtians with the jaw-bone of an aſs; Delilah that bereft him of his ſtrength, by cutting off his hair; two

Jewiſh

Jewiſh ſenators diſputing points of the law; and a piece of glaſs, reckoned of great value, ſuppoſed to repreſent rubies and diamonds.

WINDOW 17. The four evangeliſts, with their ſymbols, writing their goſpels.

In the three next windows are twelve prophets, with ſcrolls round their heads, whereon are written the following ſelect parts of their prophecies concerning the Meſſiah, his reſurrection, judgment, &c.

WINDOW 18. Hoſea, *O mors ero tua.* 'O death, I will be thy plagues.' c. xiii. 14. Amos, *Qui edificat in cœlum aſcenſione.* 'He that buildeth his ſtories in heaven.' c. ix, 6. Malachi, *--cedam ad vos judicio, et ero teſtis velox.*' 'I will come near to you in judgment, and I will be a ſwift witneſs.' c. iii, 5. Joel, *in valle Joſephat judicabit omnes gentes.* 'In the valley of Jehoſaphat ſhall he judge all nations.' c. iii, 2.

WINDOW 19. Zephaniah, *Invocabuntur omnes eum, et ſervient ei.* 'They ſhall call upon him, and ſerve him.' c. iii, 9. Micah, *Eum odium habueris dimitte.* 'Put away from thee hatred.' Ezekiel, *O' vam vos de ſepulchris veſtris pop'le meus.* 'O my people, I will raiſe you out of your graves.' c. xxxvii. 12. Obadiah, *Et erit reg'um d'ni. ame.* 'And the kingdom ſhall be the Lord's.' v. 21.

WINDOW 20. Jeremiah, *Datorem invocabitis qui fecit et indidit ſelos.* 'Thou ſhalt call him the giver of all things, even he who hath made and eſtabliſhed the heavens.' David, *Deus dixit, en filius meus es tu, ego hodie genui te.* 'God ſaid, thou art my ſon, this day have I begotten thee.' Pſ. ii. 7. Iſaiah. *Ecce virgo concipiet & pariet filium.* 'Behold a virgin ſhall conceive, and bear a ſon.' c. vii. 14. Zechariah, *Suſcitabo filios tuos.* 'I will raiſe up thy ſons.' c. ix. 13.

N. B.

N. B. The paſſages of ſcripture are not agreeable to any of the tranſlations now in uſe with us.

The other eight windows are in the body of the church; in the four on the north ſide the perſecutors of the church are portray'd with devils over their heads.

WINDOW 21. Domitian, Trajan, and Adrian.

WINDOW 22. Antonine; Nero, drawn with a red face, in alluſion to his cruelty; and Marcus Aurelius.

WINDOW 23. Herod deſtroying the young children; Severus, who came into Britain with his army, and was ſlain at York, about the year 214; and Maximinus.

WINDOW 24. Decius; and Annanias and Caleb, that bought our Saviour of Judas.

In the four windows on the ſouth ſide of the body of the church, are the twelve Roman Emperors, preſervers of the church, *viz.* Philippus, Valerianus, &c. with angels over them.

The whole is extremely neat, and the lead of ſome of the windows ſo diſpoſed, as to ſerve for the darker ſhades.

In the hiſtorical pieces are repreſented many other figures and circumſtances, not mentioned in this ſhort account, but which are very proper appendages to the main ſubjects. The whole was very happily preſerved from the fury of men of intemperate zeal in the great civil war, by the care of Mr. Oldiſworth, the impropriator, and others; not by turning the figures upſide down, as ſome ſuppoſe, (for they never minded which end was upwards, if they were but images and paintings) but by ſecuring the glaſs in ſome private place, 'till the reſtoration, when it was put up again: But for want of ſkill in the perſon who had the direction, part of it was tranſpoſed, which accounts for the derangement and diſorder apparent in placing the later perſecutors before the former.

About the year 1725, the honourable Mrs. Farmor gave the wire frames, which are placed before the windows on the outſide, to preſerve the glaſs from accidents.

Monuments and Inscriptions.

Under an arch, between the north and middle chancels, there is a very large, handſome tomb of grey marble, poliſhed, and in excellent preſervation, for John Tame, eſq; who built the church. The effigies of him and his wife are engraved on braſs plates at top, and this writing ſtands at their feet:

For Ihūs loue pray for me : I may not pray nowe pray ye :
With a pater noſter & an ave : That my paynys releſſyd may be.

Round the verge of the top ſtone, on braſs plates,

⁂ Orate pro animabus Johīs Tame armigeri et Alicie uxoris ejus qui quidem Johēs obiit octauo die Menſis Maij anno dnī Mileſimo quingenteſimo et anno Regni Regis Henrici ſept'i ſextodecimo. Et predicta Alicia obiit viceſimo die Menſis Decembris, anno Domini Millimo CCCC° ſeptuageſimo primo quorum aīabus propicietur dē. For Ihūs loue pray for me I may not pray now pray ye With a pater noſter ande ave That my paynys releſſyd may be.

The tomb is ornamented at top and round the ſides with ſeveral ſcutcheons of his arms, *viz. Argent, a dragon combatant vert with a lion rampant azure, crowned proper*; and thoſe of his wife, *viz. A chevron between three birds*, the ſpecies not diſtinguiſhable.

On a large flat ſtone of grey marble, are the figures of ſir Edmond Tame, and his two wives, on braſs plates; and upon plates of braſs round the edge, it is thus written in ancient black characters:

⁂ Of youre charite pray for the ſoule of Edmond Tame knyght here under buried which deceſſid the firſt day of October in the yere of oure lord god a thouſand CCCCCXXXIIIJ and for the ſoule of Agnes his firſt Wife which deceſſid the XXVI day of July an° . . . . . es & all xpēn ſoules Ihū have mercy Amen.

On

On the dexter ſide, at top, are the arms of Tame, as before; on the ſiniſter ſide, the ſame coat, impaling *Sable, on a croſs within a border ingrailed Or, five pellets,* for Grevil.

In the north aile is a raiſed monument, with the figures of a man and woman lying along on the top, for Roger Ligon, eſq: and Catherine his wife, who had two huſbands before ſhe was married to him; firſt Edmond Tame, eſq; and ſecondly, ſir Walter Buckle, privy counſellor to queen Elizabeth, who all lie buried in the church.

In the middle chancel are ſeveral memorials for the antient family of Oldiſworth, among which are the two following:

Depoſitum AUSTINI OLDISWORTH, proſapia, veteri, utroq; nomine, oriundi: Viri inter Eccleſiæ Anglicanæ Fautores, inter Rei antiquariæ Studioſos, intra Affines, Cives, Amicos, et Familiares ſuos, diu multumq; deſiderati. Obiit 27° die Auguſti, Anno Salutis 1717, Ætatis Climacterico.

Sacrum Reliquiis
Venerabilis Viri
IACOBI OLDISWORTH,
Cujus
In Deo colendo Pietatem,
In curandis animis Diligentiam,
In Parochiale Regimine Authoritatem,
In Eleemoſynis largiendis Fidem,
In Œconomia ordinanda Prudentiam,
In Hoſpitiis celebrandis Alacritatem,
In Eccleſiis ornandis Munificentiam,
In omni demum vitæ ſtadio & Colore,
Integras virtutes, moresq; caſtos & verè Chriſtanos,
Tota hæc Vicinia,
Et ora omnium quibus innotuit,
Palam clamant, abundèq; teſtantur;
Dum in Poſteros efferunt,
(Quod Hiſtoriam potius quam Epitaphium deſideret)

Rarum

Rarum et memorabile Exemplar.
Obijt tercio die Septembris MDCCXXII°,
Ætat. LXXXII°.

In a Scutcheon at top are the family arms, *viz. Gules, on a feſs argent three lioncels paſſant gardant purpure ; a creſcent for difference.*

Againſt the ſouth wall of the chancel, without,

In Memory of
CHARLES MORGAN, Gent. of this pariſh,
who departed this Life the 18th Day of Auguſt, 1754,
In the fortieth Year of his Age.
He was the only ſurviving Deſcendant
of a very antient Family,
Whoſe Virtues, together with their Poſſeſſions, he inherited.
By the uniform and unaffected Practice of the one,
As well as by a liberal Uſe of the other,
He truly merited and univerſally obtained
The diſtinguiſhing Characters
Of a faithful Friend, a good Neighbour, and a worthy honeſt Man.
Alſo of Elizabeth his Wife,
Who exchanged this Life for a better
The 12th Day of October, 1772, aged 58 Years.
She ſucceeded her Conſort in the Care and Education
Of a numerous Family of Children,
A Charge which ſhe moſt affectionately undertook,
And happily liv'd to accompliſh :
And at her Departure, ſhe left them,
As the beſt Rule of their future Conduct,
The amiable Pattern of her own Life and Manners.
In grateful Teſtimony of ſo much maternal Excellence,
They here unite their common Tribute of filial Regard and Vene-
To the beſt of Mothers. [ration,

THE END.

The few remaining Copies of Rudder's New Hiſtory of Glouceſterſhire, in one Volume Folio, with Whole-ſheet Views of the principal Seats, and an accurate Map of the County, &c. are now ſold at 3*l.* 10*s.* in Boards, but will ſhortly advance Price.

Zealously be just
Zealously be just.

Reconcile enem
Edward, Wrig